

THE
COBLERS
END,

Or His (LAST)

SERMON,

Being

A true Relation of that SERMON,

Which was preached in St. Georges Church in Southwark

By a Cöbler last Sabbath day, being the 12. of December,

1641. who most impudently, and insolently

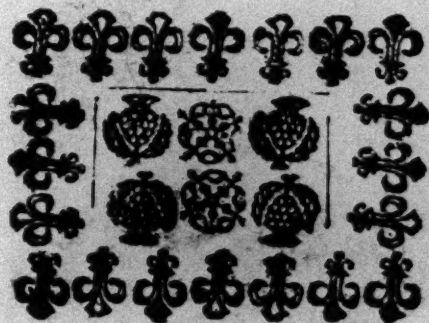
stept up into the Pulpit, and broached

his Brownistickall & Erroneous

Opinions to his Au-
ditors.

*This is none of ye Flashes,
But all is most real. . . uth.*

*His Text was taken out of the 30. Chapter of Esaiah, and the last verse. For
the fire of Hell is ordained from the beginning, yea even for the King is is
prepared. &c.*



London, Printed for I. H. 1641.



The Coblers End :

OR

His (last) Sermon

THe *Brownists* are acknowledged to be the *Caterpillars* of Religion, who doe daily strive to contaminate the sincere purity thereof; for they will not be exhorted by *Apostolicall confirmation*, and *Prophetical Institution* of the sacred word of God, but according to the traditions of their owne roving fancies they ordaine no Orthodox, but Hereticall opinions, and (that I may use their own words) as the spirit (of Error) moves them, they will broach new Doctrine to their long-eared Auditors. But lest I should seeme to deviate from my intended subject, I will without any digressing aberration proceed herein.

There have bin a surreptitious Lecture continued in St Georges parish in Southwark, in the succession of about three weeks, and last Friday (being the appointed day for the aforementioned Lecture) one *Vincent* preached there at the same parish, but his Doctrine was so Schismaticall, that there was a great mutiny among the conflux of the popular

for vulgar yet not without standing by the secular, or particular suggestions of some of the parish, being of his own tribe, hee was appointed to preach on the Sabbath day immediately succeeding without the generall assent, or consent of all the Parishioners, and being suppoled by his externall gesture to be some Scholler, he had more admittance, then otherwise shuld have bin granted him. And being confident of his resolute insolencie, he nominated his text, and proceeded according to the Tenour of these words following.

His text was taken out of the 30. Chapter of *Ezaiab*, and the last verse. *For the fire of Hell is ordained from the beginning, yea even for the King is it prepared, &c.*

Which words he said like the foure rivers, that were divided into foure heads to water the garden. So his Text was divided into three parts.

1. The Damnation ordained,
2. The time when, from the beginning.
3. The disrespect of persons, yea for the King it is prepared,

And thus he began with his first point, *viz.* the Damnation ordained: that all those who would not preach as Coblers, and Tinkers, were damned. Secondly, that those who heard the booke of *Common-Prayer* (being in their imaginary supposition Popish) were damned. Thirdly, that those, who would admit of Bishops, and such Romish priests

preached or prayed otherwise then the spirit mo-
ved him, did offend God, & those that offend God
should be damned therefore by consequence, like
that did not pray or preach according as
the spirit shall enable him, shall without doubt be
damned. And with that he cryed, fire, fire, so vohe-
mently, that I wonder some did not spit on his
face to quench and extinguish the flaming fire of
his lustfull mind, and concupiscence. Then he pro-
ceeded to his second particular, viz. the time when
from the beginning in and then he affirmed posi-
tively, that all men were from the beginning pre-
destinated to be damned. But this we know (as his
other) is a maine point of blasphemy. And more-
over that no learning, either morall or divines, was
requisite for the Ministeriall functions, but alto-
gether as the spirit moved them.

And withall he gave his assertion, and direct a-
stipulation to heare rather a Cobler, Felt-maker,
Tinker, Horseshooper, or those reverend fathers, Mr.
Greene, Mr. Marler, Mr. Spencer, &c. then any other
Scholler, who shall premeditate his Sermon.

Thus he proceeded in his erroneous opinions,
and hereticall doctrine, scolding and railing at all
men, and all professions, that he could recall into
his memory, still crying with a deplorable excla-
mation, fire, fire, unto what effect I know not,
undoubtedly he himselfe did feare Hell fire for his a-
bominable, and scandalous words.

But to omit many of his ridiculous proofes, he
at length came to his third point of doctrine, viz.
The disrespect of persons, it is appointed for the
King himselfe: but if I should describe in an ap-
parent declaration each particular Schisme, that
he obstinately produced in this regard, I should be
more blamed for expressing it, then hee was for
speaking it: yea, I should be more ashamed to de-
monstrate that, which he was not ashamed to de-
clare.

Therefore (judicious Reader) I omit the subse-
quence of his facinorous inference to your better
mentall reservation: neither will I rub the *Cica-*
trix of this wound, least it should bleed afresh.
Wherefore when the alarme of his obstreperous
tongue was ended in this *prior division*, he proce-
ded unto some other particulars, which were not
lesse dangerous, and hereticall in explication, then
the former.

First he affirmed that all Bishops were contra-
ry to the word of God, and therefore *Diabolicall*.

Secondly, that the booke of *Common-Service*
was deducted out of the *Papish Liturgy*, and there-
fore ought not to be admitted, or have any appro-
bate allowance in our publick Assemblies, and
Congregations.

Thirdly, that every one might exercise the ta-
lent, according as the spirit shall enable them: for
first, whatsoever comes from the spirit is truth.
Secondly, the spirit cannot suggest a man an ill.
Thirdly, that the spirit guides a mans thoughts to
know another mans side, and the

the right object of heavenly things. Fourthly,
that he which is led by the spirit, is an absolute
child of God.

Therefore he did assure them to embrace all
those good Admonitions, which hee had declared
unto them; for he would warrant them that they
did all proceed from the holy spirit.

Also, divers other things he did peremptorie
affirme in his Pulpit, all which would be too long
for me to relate. Therefore least I should trel-
passe too far on your clement patience, I will con-
summate all in a word, and conclude; While my
daily prayers shall be, that the *Parliament* would
take these premises into their grave considerati-
ons, &c.

*The Relation of the Combustion in Saint George his
Parish in Southwarke,*

LAST Sabbath Day, being the 12. day of De-
cember, Mr. *Mason* the Curate of the said
Parish Church should have preached, and there
were divers Brownistically intended, that had pre-
sented the name of one *Vincent* unto him to
preach for him, who was a Cobler living in *Hol-
borne*, and the Curate asked him whether he had
warrant or no to preach, he answered, that it was
nothing to him, and he would preach in spite of
his teeth. With that he crawled up into the Pul-
pit, like a Jackanapes, and preached the re accor-
ding to his wisdomc, I should have said accor-
ding:

ding as the spirit moved him. And after Sermon
there was a great hurrying over the pews, and
many came to defend him, and flinging a gray
Coat over his shoulders, they covered his knave-
ry. But the Church-wardens, the chiefest of the
Parishioners, and especially Sir John Lentle, Ju-
stice of Peace, commanded that he should
be apprehended: who is now to an-
swer at the Common-Coun-
sell for his blasphemous words.

The Relat of the Combesion in Saint George his
Parish in Southwark.

RELAT
All Sabbath Day being the 12. day of De-
cember, Mr. Cates the Curate of the said
Parish Church should have preached, and there
were divers Brownistically intended that had pre-
sented the name of one Vincent unto him to
preach for him, who was a Copier living in Hol-
born, and the Curate asked him whether he had
warrant or no to preach, he answered, that it was
nothing to him, and he would preach in sight of
his death. With that he crawled up into the Pul-
pit, like a Jacknape, and preached the rector-
ship to his wilchome, I should have said accor-

ding

